Again, Unqualified Monism is, *prima facie* not conducive to the cultivation of true worship. The two conditions which are necessary for worship are: firstly, the object of worship must be in the inmost heart of the worshipper ; there must be an inseparable connection between the two and the worshipper must be entirely dependent on the object of worship. Secondly, there must be a clear difference between the worshipper and the object of worship. The latter must be infinitely greater than the former. Current Dualism of the ordinary deistic type followed by people who have no insight into the immanence of God in man and the world is opposed to the first of these conditions. When the wor-shipper says to the Object of worship, *tc* Thou art my life^ my inmost Self, I cannot live a moment without Thee, I am nothing apart from Thee", current Dualism opposes this deep flow of devotion and says "Why so? I am indeed made by God, but I am independent of Him, apart from Him. To say that man cannot live a moment without God is to deny man's freedom ". Similarly, whenever any high truth implying the inseparable relation of God and man is

uttered, whenever man's love, holiness and power are ex-
plained as reflections of God's love, holiness and power,
current Dualism smells Monism in such explanation, as
observed by Tattwabhushan, protests against them and
thus keeps aloof from higher faith and spiritual exercises.
On the other hand, Unqualified Monism is against the second
condition. Whenever the worshipper feeling., his own little-
ness and the greatness of the object of his worship, appro-
aches at the feet of the latter, reverently praises His infinite
perfections»and bowing down in humility, says: " I am the
eye and Thou art the light, I am unloving, but Thou art
loving, I am sinful, but Thou art holy, save me from my
blindness and from my sins, and make me one of Thy humb-
lest'servants'\ undifferenced monism, unable on'account of
it blindness to the difference between the finite and the